



In the name of Allah: the Compassionate, the Merciful

سورة القمر

AL-QAMAR

Name

The Surah takes its name from the very first verse *Wan shaqq al-Qamar*, thereby implying that it is a Surah in which the word al-Qamar has occurred.

Period of Revelation

The incident of the *shaqq-al-Qamar* (splitting of the moon) that has been mentioned in it, determines its period of revelation precisely. The traditionists and commentators are agreed that this incident took place at Mina in Makkah about five years before the Holy Prophet's *hijrah* to Madinah.

Theme and Subject Matter

In this Surah the disbelievers of Makkah have been warned for their stubbornness which they had adopted against the invitation of the Holy Prophet (peace and blessings of Allah be upon him). The amazing and wonderful phenomenon of the splitting of the Moon was a manifest sign of the truth that the Resurrection, of which the Holy Prophet was giving them the news, could take place and that it had approached near at hand. The great sphere of the Moon had split into two distinct parts in front of their very eyes. The two parts had separated and receded so much apart from each other that to the on-lookers one part had appeared on one side of the mountain and the other on the other side of it. Then, in an instant the two had rejoined. This was a manifest proof of the truth that the system of the Universe was neither eternal nor immortal, it could be disrupted. Huge stars and Planets could split asunder, disintegrate, collide with each other, and everything that had been depicted in the Quran in connection with the description of the details of Resurrection, could happen. Not only this : it was also a portent that the disintegration of the system of the Universe had begun and the time was near when Resurrection would take place. The Holy Prophet (peace and blessings of Allah be upon him) invited the people's attention to this event only with this object in view and asked them to mark it and be a witness to it. But the disbelievers described it as a magical illusion and persisted in their denial. For this stubbornness they have been reproached in this Surah.

At the outset it has been said: "These people neither believe in the admonition, nor learn a lesson from history, nor affirm faith after witnessing manifest signs with their eyes. Now they would believe only when Resurrection has taken place and they would be rushing out of their graves towards the Summoner on that Day."

Then, the stories of the people of Noah and of 'Ad and Thamud and of the peoples of Lot and the Pharaoh have been related briefly and they have been reminded of the terrible punishments that these nations suffered when they belied and disregarded the warnings given by the Prophets of God. After the narration of each story the refrain that has been provided is : "This Qur'an is an easy means of admonition, which if a nation takes to heart and thereby takes the Right Way, the torment that descended on the former nations could be avoided. But it would indeed be a folly if instead of heeding the admonition through this easy means, one persisted in heedlessness and disbelieved until one was overtaken by the torment itself."

Likewise, after citing admonitory precedents from the history of the former nations, the disbelievers of Makkah have been addressed and warned to this effect: "If you too adopt the same attitude and conduct for which the other nations have already been punished, why will you not be punished for it? Are you in any way a superior people that you should be treated differently from others? Or, have you received a deed of amnesty that you will not be punished for the crime for which others have been punished? And if you feel elated at your great numbers, you will soon see that these very numbers of yours are put to rout (on the battlefield) and on the Day of Resurrection you will be dealt with even more severely."

In the end, the disbelievers have been told that Allah does not need to make lengthy preparations to bring about Resurrection. No sooner does He give a simple command for it than it will take place immediately. Like everything else the Universe and mankind also have a destiny. According to this destiny everything happens at its own appointed time. It cannot be so that whenever somebody gives a challenge, Resurrection is brought about in order to convince him. If you adopt rebellion because you do not see it coming, you will only be adding to your own distress and misfortune. For your record which is being prepared by Divine agents, has not left any misdeed of yours, great or small, unrecorded.

The Holy Quran

The Moon

Sura # 54 – 55 Verses - Makkah

سورة القمر

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

And has been cleft asunder	وَانْشَقَّ	The Hour	السَّاعَةُ	Has drawn near	اَقْتَرَبَتِ
				The moon	الْقَمَرُ

Translit	Aqtarabati As-Sā`atu Wa Anshaqqa Al-Qamaru				
AhmedAli	قیامت قریب آگئی اور چاند پھٹ گیا				
Jalandhry	قیامت قریب آپہنچی اور چاند شق ہو گیا				
YusufAli	The hour (of Judgment) is nigh, and the moon is cleft asunder.				
M.Khan	The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon).				
Pickthal	The hour drew nigh and the moon was rent in twain.				
Shakir	The hour drew nigh and the moon did rend asunder.				

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

A sign	آيَةً	They see	يَرَوْا	And if	وَإِنْ
Magic	سِحْرٌ	And say	وَيَقُولُوا	They turn away	يُعْرِضُوا
				continuous	مُسْتَمِرٌّ

Translit	Wa 'In Yaraw 'Āyatan Yu`ridū Wa Yaqūlū Sihrun Mustamirrun				
AhmedAli	اور اگر وہ کوئی معجزہ دیکھ لیں تو اس سے منہ موڑ لیں اور کہیں یہ تو ہمیشہ سے چلا آتا جادو ہے				
Jalandhry	اور اگر (کافر) کوئی نشانی دیکھتے ہیں تو منہ پھیر لیتے ہیں اور کہتے ہیں کہ یہ ایک ہمیشہ کا جادو ہے				
YusufAli	But if they see a Sign, they turn away, and say "This is (but) transient magic."				
M.Khan	And if they see a sign, they turn away, and say: "This is continuous magic."				
Pickthal	And if they behold a portent they turn away and say: Prolonged illusion.				
Shakir	And if they see a miracle they turn aside and say: Transient magic.				

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

Their own lusts	أَهْوَاءَهُمْ ۖ	And followed	وَاتَّبَعُوا	And they denied	وَكَذَّبُوا
Will be settled	مُسْتَقَرٌّ	Matter	أَمْرٍ	And every	وَكُلُّ

Translit	Wa Kadhdhabū Wa Attaba`ū 'Ahwā'ahum Wa Kullu 'Amrin Mustaqirrun				
AhmedAli	اور انہوں نے جھٹلایا اور اپنی خواہشوں کی پیروی کی اور ہر بات کے لیے ایک وقت مقرر ہے				

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Jalandhry	اور انہوں نے جھٹلایا اور اپنی خواہشوں کی پیروی کی اور ہر کام کا وقت مقرر ہے
YusufAli	They reject (the warning) and follow their (own) lusts but every matter has its appointed time.
M.Khan	They belied (the Verses of Allāh, this Qur'ān), and followed their own lusts. And every matter will be settled [according to the kind of deeds (good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell)].
Pickthal	They denied (the Truth) and followed their own lusts. Yet everything will come to a decision
Shakir	And they call (it) a lie, and follow their low desires; and every affair has its appointed term.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

(of)	مِنْ	Has come to them	جَاءَهُمْ	And indeed	وَلَقَدْ
To check (deterrent)	مُزْدَجَرٌ	Wherein is	مَا فِيهِ	News	الْأَنْبَاءِ

Translit	Wa Laqad Jā'ahum Mina Al-'Anbā'i Mā Fīhi Muzdajarun
AhmedAli	اور ان کے پاس وہ خبریں آچکی ہیں جن میں کافی تنبیہ ہے
Jalandhry	اور ان کو ایسے حالات (سابقین) پہنچ چکے ہیں جن میں عبرت ہے
YusufAli	There have already come to them Recitals wherein there is (enough) to check (them),
M.Khan	And indeed there has come to them news (in this Qur'ān) wherein there is (enough warning) to check (them from evil),
Pickthal	And surely there hath come unto them news whereof the purport should deter,
Shakir	And certainly some narratives have come to them wherein is prevention--

حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ التُّذْرُ ﴿٥﴾

But not	فَمَا	Perfect	بَالِغَةٌ ۖ	Wisdom	حِكْمَةٌ
		warners	التُّذْرُ	Benefit (them)	تُغْنِ

Translit	Ĥikmatun Bālighatun Famā Tughni An-Nudhuru
AhmedAli	اور پوری دانائی بھی ہے پر ان کو ڈرانے والوں سے فائدہ نہیں پہنچا
Jalandhry	اور کامل دانائی (کی کتاب بھی) لیکن ڈرانا ان کو کچھ فائدہ نہیں دیتا
YusufAli	Mature wisdom— but (the preaching of) Warners profits them not.
M.Khan	Perfect wisdom (this Qur'ān), but (the preaching of) warners benefit them not,
Pickthal	Effective wisdom; but warnings avail not.
Shakir	Consummate wisdom-- but warnings do not avail;

فَتَوَلَّ عَنْهُمْ ۖ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَّكَرٍ ﴿٦﴾

The Day that	يَوْمَ	From them	عَنْهُمْ ۖ	So withdraw you	فَتَوَلَّ
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To	إِلَى	The caller	الدَّاعِ	Will call (them)	يَدْعُ
		A terrible	نُكْرٍ	Thing	شَيْءٍ

Translit	Fatawalla `Anhum Yawma Yad`u Ad-Dā`i 'Ilā Shay'in Nukurin				
AhmedAli	پس ان سے منہ موڑ لے جس دن پکارنے والا ایک ناپسند چیز کے لیے پکارے گا				
Jalandhry	تو تم بھی ان کی کچھ پروا نہ کرو۔ جس دن بلانے والا ان کو ایک ناخوش چیز کی طرف بلانے گا				
YusufAli	Therefore, (O Prophet) turn away from them. The Day that the Caller will call (them) to a terrible affair.				
M.Khan	So (O Muhammad SAW) withdraw from them. The Day that the caller will call (them) to a terrible thing.				
Pickthal	So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.				
Shakir	So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,				

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿7﴾

They will come forth	يَخْرُجُونَ	Their eyes	أَبْصَارُهُمْ	Will be humbled	خُشَعًا
As if they were	كَأَنَّهُمْ	The graves	الْأَجْدَاثِ	From	مِنْ
		Spread abroad	مُنْتَشِرٌ	Locusts	جَرَادٌ

Translit	Khushsha`āan 'Abṣāruhum Yakhrujūna Mina Al-'Ajdāthi Ka'annahum Jarādun Muntashirun				
AhmedAli	اپنی آنکھیں نیچے کیے ہوئے قبروں سے نکل پڑیں گے جیسے ٹڈیاں پھیل پڑی ہوں				
Jalandhry	تو آنکھیں نیچی کئے ہوئے قبروں سے نکل پڑیں گے گویا بکھری ہوئی ٹڈیاں				
YusufAli	They will come forth— their eyes humbled— from (their) graves, (torpid) like locusts scattered abroad,				
M.Khan	They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,				
Pickthal	With downcast eyes, they come forth from the graves as they were locusts spread abroad,				
Shakir	Their eyes cast down, going forth from their graves as if they were scattered locusts,				

مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿8﴾

The caller	الدَّاعِ ۖ	Towards	إِلَى	Hastening	مُهْطِعِينَ
This is	هَذَا	The disbelievers	الْكَافِرُونَ	Will say	يَقُولُ
		hard	عَسِرٌ	A Day	يَوْمٌ

Translit	Muḥṭi`īna 'Ilā Ad-Dā`i Yaqūlu Al-Kāfirūna Hādhā Yawmun `Asirun				
AhmedAli	بلانے والے کی طرف بھاگے جا رہے ہوں گے یہ کافر کہہ رہے ہوں گے یہ تو بڑا ہی سخت دن ہے				
Jalandhry	اس بلانے والے کی طرف دوڑتے جاتے ہوں گے۔ کافر کہیں گے یہ دن بڑا سخت ہے				
YusufAli	Hastening, with eyes transfixed, towards the Caller!— "Hard is this Day!" the Unbelievers will say.				
M.Khan	Hastening towards The caller, the disbelievers will say: "This is a hard Day."				

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Pickthal	Hastening toward the summoner; the disbelievers say: This is a hard day.
Shakir	Hastening to the inviter. The unbelievers shall say: This is a hard day.

﴿9﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ

The people	قَوْمٌ	Before them	قَبْلَهُمْ	Denied	كَذَّبَتْ
Our slaves	عَبْدَنَا	They rejected	فَكَذَّبُوا	Of Noah	نُوحٍ
And he was insolently rebuked and threatened	وَازْدُجِرَ	A madman	مَجْنُونٌ	And said	وَقَالُوا

Translit	Kadhdhabat Qablahum Qawmu Nūhin Fakadhdhabū `Abdanā Wa Qālū Majnūnun WaAzdujira				
AhmedAli	ان سے پہلے قوم نوح نے بھی بھٹلایا تھا پس انہوں نے ہمارے بندے کو بھٹلایا اور کہا دیوانہ ہے اور اسے بھڑک دیا گیا				
Jalandhry	ان سے پہلے نوح کی قوم نے بھی تکذیب کی تھی تو انہوں نے ہمارے بندے کو بھٹلایا اور کہا کہ دیوانہ ہے اور انہیں ڈانٹا بھی				
YusufAli	Before them the People of Noah rejected (their messenger): they rejected Our servant and said "Here is one possessed!" and he was driven out.				
M.Khan	The people of Nūh (Noah) denied (their Messenger) before them, They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.				
Pickthal	The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.				
Shakir	Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.				

﴿10﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ

I	أَنِّي	His Lord	رَبَّهُ	So he invoked	فَدَعَا
		So help (me)	فَانتَصِرْ	Have been overcome	مَغْلُوبٌ

Translit	Fada `ā Rabbahu 'Annī Maghlūbun Fāntaşir				
AhmedAli	پھر نوح نے اپنے رب کو پکارا کہ میں تو مغلوب ہو گیا تو میری مدد کر				
Jalandhry	تو انہوں نے اپنے پروردگار سے دعا کی کہ (بارالہ) میں (ان کے مقابلے میں) کمزور ہوں تو (ان سے) بدلہ لے				
YusufAli	Then he called on his Lord: "I am one overcome: do Thou then help (me)!"				
M.Khan	Then he invoked his Lord (saying): "I have been overcome, so help (me)!"				
Pickthal	So he cried unto his Lord, saying: I am vanquished, so give help.				
Shakir	Therefore he called upon his Lord: I am overcome, come Thou then to help.				

﴿11﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ

Of heavens	السَّمَاءِ	The gates	أَبْوَابَ	So We opened	فَفَتَحْنَا
		Puring forth	مُنْهَمِرٍ	With water	بِمَاءٍ

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Translit	<i>Fafatahnā 'Abwāba As-Samā'i BimāK'in Munhamirin</i>
AhmedAli	پھر ہم نے موسلا دھار پانی سے آسمان کے دروازے کھول دیے
Jalandhry	پس ہم نے زور کے مینہ سے آسمان کے دہانے کھول دیئے
YusufAli	So We opened the gates of heaven, with water pouring forth.
M.Khan	So We opened the gates of heaven with water pouring forth.
Pickthal	Then opened We the gates of heaven with pouring water
Shakir	So We opened the gates of the cloud with water pouring

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿12﴾

With springs	عُيُونًا	The earth	الْأَرْضَ	And we caused to gush forth	وَفَجَّرْنَا
For	عَلَى	The waters	الْمَاءُ	So met	فَالْتَقَى
		predestined	قَدْ قُدِرَ	A matter	أَمْرٍ

Translit	<i>Wa Fajjarnā Al-'Arḍa 'Uyūnāan Fāltaqā Al-Mā'u 'Alā 'Amrin Qad Qudira</i>
AhmedAli	اور ہم نے زمین سے چشمے جاری کر دیے پھر جہاں تک پانی کا چڑھاؤ پہنچا ٹھہر چکا تھا چڑھ آیا
Jalandhry	اور زمین میں چشمے جاری کر دیئے تو پانی ایک کام کے لئے جو مقدر ہو چکا تھا جمع ہو گیا
YusufAli	And We caused the earth to gush forth with springs so the waters met (and rose) to the extent decreed.
M.Khan	And We caused the spring to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined
Pickthal	And caused the earth to gush forth springs, so that the waters met for a predestined purpose.
Shakir	And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسْرٍ ﴿13﴾

Made of	ذَاتِ	On	عَلَى	And We carried him	وَحَمَلْنَاهُ
		And nails	وَدُسْرٍ	Planks	أَلْوَاحٍ

Translit	
AhmedAli	
Jalandhry	
YusufAli	
M.Khan	
Pickthal	
Shakir	

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Translit	<i>Wa Ĥamalnāhu `Alá Dhāti `Alwāhin Wa Dusurin</i>
AhmedAli	اور ہم نے نوح کو تختوں اور کیلوں والی کشتی پر سوار کیا
Jalandhry	اور ہم نے نوح کو ایک کشتی پر جو تختوں اور میٹوں سے تیار کی گئی تھی سوار کیا
YusufAli	But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:
M.Khan	And We carried him on a (ship) made of planks and nails,
Pickthal	And We carried him upon a thing of planks and nails,
Shakir	And We bore him on that which was made of planks and nails

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾

A reward	جَزَاءً	Under Our eyes	بِأَعْيُنِنَا	Floating	تَجْرِي
rejected	كُفِرَ	Had been	كَانَ	For him who	لِمَنْ

Translit	<i>Tajrī Bi'a`yuninā Jazā'an Liman Kāna Kufira</i>
AhmedAli	جو ہماری عنایت سے چلتی تھی یہ اس کا بدلہ تھا جس کا انکار کیا گیا تھا
Jalandhry	وہ ہماری آنکھوں کے سامنے چلتی تھی۔ (یہ سب کچھ) اس شخص کے انتقام کے لئے (کیا گیا) جس کو کافر مانتے نہ تھے
YusufAli	She floats under Our eyes (and care): a recompense to one who had been rejected (with scorn)!
M.Khan	Floating under Our Eyes, a reward for him who had been rejected!
Pickthal	That ran (upon the waters) in Our sight, as a reward for him who was rejected.
Shakir	Sailing, before Our eyes, a reward for him who was denied.

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾

As a sign	آيَةً	We have left this	تَرَكْنَاهَا	And indeed	وَلَقَدْ
That will remember	مُدَكِّرٍ	Any	مِنْ	The is there	فَهَلْ

Translit	<i>Wa Laqad Taraknāhā `Āyatan Fahal Min Muddakirin</i>
AhmedAli	اور ہم نے اس کو ایک نشان بنا کر چھوڑ دیا پس کیا کوئی نصیحت پکڑنے والا ہے
Jalandhry	اور ہم نے اس کو ایک عبرت بنا چھوڑا تو کوئی ہے کہ سوچے سمجھے؟
YusufAli	And We have left this as a Sign (for all time): then is there any that will receive admonition?
M.Khan	And indeed, We have left this as a sign, Then is there any that will remember (or receive admonition)?
Pickthal	And verily We left it as a token; but is there any that remembereth?
Shakir	And certainly We left it as a sign, but is there anyone who

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾

My Torment		Was		Then how	
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Sura # 54 – 55 Verses - Makkah

سورة القمر

				And My Warnings	
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Translit	<i>Fakayfa Kāna `Adhābī Wa Nudhuri</i>
AhmedAli	پھر (دیکھا) ہمارا عذاب اور ڈرانا کیسا تھا
Jalandhry	سو (دیکھ لو کہ) میرا عذاب اور ڈرانا کیسا ہوا؟
YusufAli	But how (terrible) was My Penalty and My Warning?
M.Khan	Then how (terrible) was My Torment and My Warnings?
Pickthal	Then see how (dreadful) was My punishment after My warnings!
Shakir	How (great) was then My punishment and My warning!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

Quran	الْقُرْآنَ	We have made easy	يَسَّرْنَا	And indeed	وَلَقَدْ
Any	مِنْ	Then is there	فَهَلْ	To understand and remember	لِلذِّكْرِ
				That will remember	مُدَكِّرٍ

Translit	<i>Wa Laqad Yassarā Al-Qur'āna Lildhdkri Fahal Min Muddakirin</i>
AhmedAli	اور البتہ ہم نے تو سمجھنے کے لیے قرآن کو آسان کر دیا پھر کوئی ہے کہ سمجھے
Jalandhry	اور ہم نے قرآن کو سمجھنے کے لئے آسان کر دیا ہے تو کوئی ہے کہ سوچے سمجھے؟
YusufAli	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
M.Khan	And We have indeed made the Qur'an easy to understand and remember, then is there any one who will remember (or receive admonition)?
Pickthal	And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
Shakir	And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾

Then how	فَكَيْفَ	Ad	عَادٌ	Denied	كَذَّبَتْ
And My Warnings	وَنُذْرٍ	My Torment	عَذَابِي	Was	كَانَ

Translit	<i>Kadhdhabat `Adun Fakayfa Kāna `Adhābī Wa Nudhuri</i>
AhmedAli	قوم عاد نے بھی جھٹلایا تھا پھر (دیکھا) ہمارا عذاب اور ڈرانا کیسا تھا
Jalandhry	عاد نے بھی تکذیب کی تھی سو (دیکھ لو کہ) میرا عذاب اور ڈرانا کیسا ہوا
YusufAli	The `Ad (people) (too) rejected (Truth): then how terrible was my Penalty and my Warning!
M.Khan	'Ad (people) belied (their Prophet, Hūd), then how (terrible) was My Torment and My Warnings?
Pickthal	(The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings.

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Shakir	Ad treated (the truth) as a lie, so how (great) was My punishment and My warning!
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﴿19﴾ اِنَّا اَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ

Against them	عَلَيْهِمْ	We sent	اَرْسَلْنَا	Verily	اِنَّا
On	فِي	Furious	صَرْصَرًا	Wind	رِيحًا
And continuous calamity	مُسْتَمِرٍّ	Of evil omen	نَحْسٍ	A day	يَوْمٍ

Translit	'Innā 'Arsalnā `Alayhim Rīḥāan Ṣarṣarāan Fī Yawmi Naḥsin Mustamirrin
AhmedAli	بے شک ہم نے ایک دن سخت آندھی بھیجی تھی جس کی نوست دانی تھی
Jalandhry	ہم نے ان پر سخت منہوس دن میں آندھی چلائی
YusufAli	For We sent against them a furious wind on a Day of violent Disaster
M.Khan	Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
Pickthal	Lo! We let loose on them a raging wind on a day of constant calamity,
Shakir	Surely We sent on them a tornado in a day of bitter ill-luck

﴿20﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ

As if they were	كَأَنَّهُمْ	The men	النَّاسَ	Plucking out	تَنْزِعُ
uprooted	مُنْقَعِرٍ	Of date-palms	نَخْلٍ	Stems	أَعْجَازُ

Translit	Tanzi`u An-Nāsa Ka'annahum 'A`jāzu Nakhlin Munqa`irin
AhmedAli	جو لوگوں کو ایسا پھینک رہی تھی کہ گویا وہ کھجور کے جڑ سے اکھڑے ہوئے پیڑ ہیں
Jalandhry	وہ لوگوں کو (اس طرح) اکھیرے ڈالتی تھی گویا اکھڑی ہوئی کھجوروں کے تنے ہیں
YusufAli	Plucking out men as if they were roots of palm-trees torn up (from the ground).
M.Khan	Plucking out men as if they were uprooted stems of date-palms.
Pickthal	Sweeping men away as though they were uprooted trunks of palm-trees.
Shakir	Tearing men away as if they were the trunks of palm-trees torn up.

﴿21﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ

My Torment		Was		Then how	
				And My Warnings	

Translit	Fakayfa Kāna `Adhābī Wa Nudhuri
AhmedAli	پھر (دیکھا) ہمارا عذاب اور ڈرانا کیسا تھا
Jalandhry	سو (دیکھ لو کہ) میرا عذاب اور ڈرانا کیسا ہوا

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YusufAli	Yea how (terrible) was my Penalty and My Warning!
M.Khan	Then, how (terrible) was My Torment and My Warnings?
Pickthal	Then see how (dreadful) was My punishment after My warnings!
Shakir	How (great) was then My punishment and My warning!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾

The Quran	الْقُرْآنَ	We have made easy	يَسَّرْنَا	And indeed	وَلَقَدْ
Any	مِنْ	Then is there	فَهَلْ	To understand and remember	لِلذِّكْرِ
				That will remember	مُدَكِّرٍ

Translit	Wa Laqad Yassarnā Al-Qur'āna Lildhdkri Fahal Min Muddakirin				
AhmedAli	اور البتہ ہم نے قرآن کو سمجھنے کے لیے آسان کر دیا ہے پھر ہے کوئی کہ سمجھے				
Jalandhry	اور ہم نے قرآن کو سمجھنے کے لئے آسان کر دیا ہے تو کوئی ہے کہ سوچے سمجھے؟				
YusufAli	But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?				
M.Khan	And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?				
Pickthal	And in truth We have made the Qur'an easy to remember; but is there any that remembereth?				
Shakir	And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?				

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

The warnings	بِالنُّذُرِ	Thamud (people)	ثَمُودُ	Denied	كَذَّبَتْ
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Translit	Kadhdhabat Thamūdu Bin-Nudhuri				
AhmedAli	قوم ثمود نے بھی ڈرانے والوں کو جھٹلایا تھا				
Jalandhry	ثمود نے بھی ہدایت کرنے والوں کو جھٹلایا				
YusufAli	The Thamud (also) rejected (their) Warners.				
M.Khan	Thamūd (people also) belied the warnings.				
Pickthal	(The tribe of) Thamud rejected warnings				
Shakir	Samood rejected the warning.				

فَقَالُوا أَبَشَرًا مِمَّنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾

From among us	مِمَّنَّا	A man	أَبَشَرًا	For they said	فَقَالُوا
Truly we should be	إِنَّا	That we are to follow	نَتَّبِعُهُ	Alone	وَاحِدًا
Error	ضَلَالٍ	In	لَفِي	Then	إِذَا

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				And distress of madness	وَسُوءٍ
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Translit	Faqālū 'Abasharāan Minnā Wāhidāan Nattabi`uhu 'Innā 'Idhāan Lafī Ḍalālin Wa Su`urin				
AhmedAli	پس کہا کیا ہم اپنے میں سے ایک آدمی کے کہنے پر چلیں گے تب تو ہم ضرور گمراہی اور دیوانگی میں جا پڑیں گے				
Jalandhry	اور کہا کہ بھلا ایک آدمی جو ہم ہی میں سے ہے ہم اس کی پیروی کریں؟ یوں ہو تو ہم گمراہی اور دیوانگی میں پڑ گئے				
YusufAli	For they said: "what! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!"				
M.Khan	And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress or madness!"				
Pickthal	For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.				
Shakir	So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:				

أَلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿25﴾

To him	عَلَيْهِ	The Reminder	الذِّكْرُ	Is sent	أَلْقِيَ
Nay	بَلْ	Among us	بَيْنِنَا	From	مِنْ
An insolent	أَشِرٌّ	A liar	كَذَّابٌ	He is	هُوَ

Translit	'A'uulqiya Adh-Dhikru `Alayhi Min Bayninā Bal Huwa Kadhdhābun 'Ashirun				
AhmedAli	کیا ہم میں سے اسی پر وحی بھیجی گئی بلکہ وہ بڑا جھوٹا (اور) شیخی خورہ ہے				
Jalandhry	کیا ہم سب میں سے اسی پر وحی نازل ہوئی ہے؟ (نہیں) بلکہ یہ جھوٹا خود پسند ہے				
YusufAli	"Is it that the Message is sent to him of all people amongst us? Nay he is a liar, an insolent one!"				
M.Khan	"Is it that the Reminder is sent to him [Prophet Sâlih A.S.] alone from among us? Nay, he is an insolent liar!"				
Pickthal	Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.				
Shakir	Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!				

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُّ ﴿26﴾

Who is	مَنِ	Tomorrow	غَدًا	They will come to know	سَيَعْلَمُونَ
		The insolent one	الْأَشِرُّ	The liar	الْكَذَّابُ

Translit	Saya`lamūna Ghadāan Mani Al-Kadhdhābu Al-'Ashiru				
AhmedAli	غفرتیب انہیں معلوم ہو جائے گا کون بڑا جھوٹا (اور) شیخی خورہ ہے				
Jalandhry	ان کو کل ہی معلوم ہو جائے گا کہ کون جھوٹا خود پسند ہے				
YusufAli	Ah! they will know on the morrow, which is the liar, the insolent one!				
M.Khan	Tomorrow they will come to know, who is the liar, the insolent one!				

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Pickthal	(Unto their warner it was said): To-morrow they will know who is the rash liar.
Shakir	Tomorrow shall they know who is the liar, the insolent one.

﴿27﴾ إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

The she-camel	النَّاقَةِ	Are sending	مُرْسِلُو	Verily we	إِنَّا
So watch them	فَارْتَقِبْهُمْ	For them	لَهُمْ	As a test	فِتْنَةً
				And be patient	وَاصْطَبِرْ

Translit	'Innā Mursilū An-Nāqati Fitnatan Lahum Fārtaqibhum Wa Aṣṭabir
AhmedAli	بے شک ہم ان کی آزمائش کے لیے اونٹنی بھیجے والے ہیں پس (اے صالح) ان کا انتظار کر اور صبر کر
Jalandhry	(اے صالح) ہم ان کی آزمائش کے لیے اونٹنی بھیجے والے ہیں تو تم ان کو دیکھتے رہو اور صبر کرو
YusufAli	For We will send the she camel by way of trial for them, So watch them (O Saleh) and possess thyself in patience!
M.Khan	Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih (Saleh) A.S.], and be patient!
Pickthal	Lo! We are sending the she-camel as a test for them; so watch them and have patience;
Shakir	Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

﴿28﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُحْتَضَرٌ

The water	الْمَاءَ	That	أَنَّ	And inform them	وَنَبِّئْهُمْ
Each (one right)	كُلُّ	Between them	بَيْنَهُمْ ۖ	Is to be shared	قِسْمَةٌ
		Being established (by turns)	مُحْتَضَرٌ	To drink	شِرْبٍ

Translit	Wa Nabbi'hum 'Anna Al-Mā'a Qismatun Baynahum Kullu Shirbin Muḥtaḍarun
AhmedAli	اور ان سے کہہ دو کہ پانی ان میں بٹ گیا ہے ہر ایک اپنی باری سے پانی پلایا کرے
Jalandhry	اور ان کو آگاہ کر دو کہ ان میں پانی کی باری مقرر کر دی گئی ہے۔ ہر (باری والے کو اپنی) باری پر آنا پانی پینے
YusufAli	And tell them that the water is to be divided between them: each one's right to drink being brought forward (by suitable turns).
M.Khan	And inform them that the water is to be shared between (her and) them. each one's right to drink being established (by turns).
Pickthal	And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.
Shakir	And inform them that the water is shared between them; every share of the water shall be regulated.

﴿29﴾ فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ

And he took		Their comrade		But they called	
				And killed her	

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Translit	<i>Fanādaw Ṣāhibahum Fata`āḥa Fa`aqara</i>
AhmedAli	پھر انہوں نے اپنے رفیق کو بلایا تب اس نے ہاتھ بڑھایا اور (اس کی) کانچیں کاٹ ڈالیں
Jalandhry	تو ان لوگوں نے اپنے رفیق کو بلایا اور اس نے (اونٹنی کو پکڑ کر اس کی) کانچیں کاٹ ڈالیں
YusufAli	But they called to their companion, and he took a sword in hand, and hamstrung (her).
M.Khan	But they called their comrade and he took (a sword) and killed (her).
Pickthal	But they call their comrade and he took and hamstrung (her).
Shakir	But they called their companion, so he took (the sword) and slew (her).

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٣٠﴾

My Torment		Was		Then how	
				And My Warnings	

Translit	<i>Fakayfa Kāna `Adhābī Wa Nudhuri</i>
AhmedAli	پھر (دیکھا) ہمارا عذاب اور ڈرانا کیا تھا
Jalandhry	سو (دیکھ لو کہ) میرا عذاب اور ڈرانا کیا ہوا
YusufAli	Ah! how (terrible) was My Penalty and My Warning!
M.Khan	Then, how (terrible) was My Torment and My Warnings?
Pickthal	Then see how (dreadful) was My punishment after My warnings!
Shakir	How (great) was then My punishment and My warning!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ ﴿٣١﴾

Against them	عَلَيْهِمْ	We sent	أَرْسَلْنَا	Verily	إِنَّا
And they became	فَكَانُوا	A single	وَاحِدَةً	Torment (awful cry)	صَيْحَةً
		Of a fence builder	الْمُخْتَطِرِ	Like the dry stubble	كَهَشِيمِ

Translit	<i>'Innā 'Arsalnā `Alayhim Ṣayḥatan Wāḥidatan Fakānū Kahashīmi Al-Muḥtaẓiri</i>
AhmedAli	بے شک ہم نے ان پر ایک زور کی چیخ کا عذاب بھیجا پھر وہ ایسے ہو گئے جیسا کانٹوں کی باڑ کا چورا
Jalandhry	ہم نے ان پر (عذاب کے لئے) ایک چیخ بھیجی تو وہ ایسے ہو گئے جیسے باڑ والے کی سوکھی اور ٹوٹی ہوئی باڑ
YusufAli	For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.
M.Khan	Verily, We sent against them a single Saīhah (torment - awful cry), and they became like the stubble of a fold-builder.
Pickthal	Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.
Shakir	Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

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وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿32﴾

The Quran	الْقُرْآنَ	We have made easy	يَسَّرْنَا	And indeed	وَلَقَدْ
Any	مِنْ	Then is there	فَهَلْ	To understand and remember	لِلذِّكْرِ
				That will remember	مُدَكِّرٍ

Translit	Wa Laqad Yassarnā Al-Qur'āna Lildhdkri Fahal Min Muddakirin				
AhmedAli	اور البتہ ہم نے قرآن کو سمجھنے کے لیے آسان کر دیا ہے پھر ہے کوئی سمجھنے والا				
Jalandhry	اور ہم نے قرآن کو سمجھنے کے لئے آسان کر دیا ہے تو کوئی ہے کہ سوچے سمجھے؟				
YusufAli	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?				
M.Khan	And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?				
Pickthal	And in truth We have made the Qur'an easy to remember; but is there any that remembereth?				
Shakir	And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?				

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي ﴿33﴾

Of Lot		The people		Denied	
				The warnings	

Translit	Kadhdhabat Qawmu Lūṭin Bin-Nudhuri				
AhmedAli	قوم لوط نے بھی ڈرانے والوں کو جھٹلایا تھا				
Jalandhry	لوط کی قوم نے بھی ڈر سنانے والوں کو جھٹلایا تھا				
YusufAli	The People of Lut rejected (his) Warning.				
M.Khan	The people of Lut (Lot) belied the warnings.				
Pickthal	The folk of Lot rejected warnings.				
Shakir	The people of Lut treated the warning. as a lie.				

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُمْ بِسَحَرٍ ﴿34﴾

Against them	عَلَيْهِمْ	We sent	أَرْسَلْنَا	Verily	إِنَّا
The family	آلَ	Except	إِلَّا	Violent storm of stones	حَاصِبًا
In the last hour of the night	بِسَحَرٍ	Whom we saved	نَجَّيْنَاهُمْ	Of Lot	لُوطٍ ۖ

Translit	'Innā 'Arsalnā 'Alayhim Ḥāṣibāan 'Illā 'Āla Lūṭin Najjaynāhum Bisaharin				
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سورة القمر

AhmedAli	بے شک ہم نے ان پر پتھر برسائے سوائے لوط کے گھر والوں کے ہم نے انہیں پچھلی رات نجات دی
Jalandhry	تو ہم نے ان پر لٹکر بھری ہوا چلائی مگر لوط کے گھر والے کہ ہم نے ان کو پچھلی رات ہی سے بچا لیا
YusufAli	We sent against them a violent tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn—
M.Khan	Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lut (Lot), them We saved in last hour of the night,
Pickthal	Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,
Shakir	Surely We sent upon them a stone storm, except Lut's followers; We saved them a little before daybreak,

نِعْمَةً مِنْ عِنْدِنَا ۖ كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿35﴾

Us	عِنْدِنَا ۖ	From	مِنْ	As a favour	نِعْمَةً
Him who	مَنْ	We reward	نَجْزِي	Thus	كَذَلِكَ
				Gives thanks	شَكَرَ

Translit	Ni`matan Min `Indinā Kadhālika Najzī Man Shakara
AhmedAli	یہ ہماری طرف سے فضل ہے جو شکر کرتا ہے ہم اسے ایسا ہی بدلہ دیا کرتے ہیں
Jalandhry	اپنے فضل سے۔ شکر کرنے والوں کو ہم ایسا ہی بدلہ دیا کرتے ہیں
YusufAli	As a Grace from Us: Thus do We reward those who give thanks.
M.Khan	As a Favour from Us, Thus do We reward him who gives thanks (by obeying Us)
Pickthal	As grace from Us. Thus We reward him who giveth thanks.
Shakir	A favor from Us; thus do We reward him who gives thanks.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿36﴾

(of) Our grasp	بَطْشَتَنَا	He ad warned them	أَنْذَرَهُمْ	And indeed	وَلَقَدْ
		The warnings	بِالنُّذُرِ	But they did doubt	فَتَمَارَوْا

Translit	Wa Laqad 'Andharahum Batshatanā Fatamāraw Bin-Nudhuri
AhmedAli	اور وہ انہیں ہماری پکڑ سے ڈرا چکا تھا پس وہ ڈرانے میں شک کرنے لگے
Jalandhry	اور لوط نے ان کو ہماری پکڑ سے ڈرایا بھی تھا مگر انہوں نے ڈرانے میں شک کیا
YusufAli	And (Lut) did warn them of Our Punishment, but they disputed about the Warning.
M.Khan	And he [Lut (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
Pickthal	And he indeed had warned them of Our blow, but they did doubt the warnings.
Shakir	And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٣٧﴾

About	عَنْ	They sought to lure (him)	رَاوَدُوهُ	And indeed	وَلَقَدْ
Their eyes	أَعْيُنَهُمْ	So We blinded	فَطَمَسْنَا	His guest	ضَيْفِهِ
And My Warnings	وَنُذِرِ	My Torment	عَذَابِي	Then taste you	فَذُوقُوا

Translit	Wa Laqad Rāwadūhu `An Ḍayfihi Faṭamasnā `A`yunahum Fadhūqū `Adhābī Wa Nudhuri				
AhmedAli	اور البتہ اس سے اس کے مہانوں کا مطالبہ کرنے لگے تو ہم نے ان کی آنکھیں مٹا دیں پس (کہا) میرے عذاب اور میرے ڈرانے کا مزہ چکھو				
Jalandhry	اور ان سے ان کے مہانوں کو لے لینا چاہا تو ہم نے ان کی آنکھیں مٹا دیں سو (اب) میرے عذاب اور ڈرانے کے مزے چکھو				
YusufAli	And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."				
M.Khan	And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."				
Pickthal	They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!				
Shakir	And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.				

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾

Early	بُكْرَةً	Seized them in the morning	صَبَّحَهُمْ	And verily	وَلَقَدْ
		An abiding	مُسْتَقِرٌّ	Torment	عَذَابٌ

Translit	Wa Laqad Ṣabbaḥāhum Bukratan `Adhābun Mustaqirrun				
AhmedAli	اور بے شک صبح کو ان پر ایک عذاب نہ ٹلنے والا آپڑا				
Jalandhry	اور ان پر صبح سویرے ہی اٹل عذاب آنازل ہوا				
YusufAli	Early on the morrow an abiding Punishment seized them:				
M.Khan	And verily, an abiding torment seized them early in the morning.				
Pickthal	And in truth the punishment decreed befell them early in the morning.				
Shakir	And certainly a lasting chastisement overtook them in the morning.				

فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٣٩﴾

And My Warnings	وَنُذِرِ	My torment	عَذَابِي	Then taste you	فَذُوقُوا
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Translit	Fadhūqū `Adhābī Wa Nudhuri				
AhmedAli	پس میرے عذاب اور میرے ڈرانے کا مزہ چکھو				
Jalandhry	تو اب میرے عذاب اور ڈرانے کے مزے چکھو				

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YusufAli	"So taste ye My Wrath and My Warning."
M.Khan	"Then taste you My Torment and My Warnings."
Pickthal	Now taste My punishment after My warnings!
Shakir	So taste My chastisement and My warning.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

The Quran	الْقُرْآنَ	We have made easy	يَسَّرْنَا	And indeed	وَلَقَدْ
Any	مِنْ	Then is there	فَهَلْ	To understand and remember	لِلذِّكْرِ
				That will remember	مُدَكِّرٍ

Translit	Wa Laqad Yassarnā Al-Qur'āna Lildhdhikri Fahal Min Muddakirin				
AhmedAli	اور البتہ ہم نے سمجھنے کے لیے قرآن کو آسان کر دیا ہے پھر ہے کوئی سمجھنے والا				
Jalandhry	اور ہم نے قرآن کو سمجھنے کے لئے آسان کر دیا ہے تو کوئی ہے کہ سوچے سمجھے؟				
YusufAli	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?				
M.Khan	And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?				
Pickthal	And in truth We have made the Qur'an easy to remember; but is there any that remembereth?				
Shakir	And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?				

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾

The people	آلَ	Came to	جَاءَ	And indeed	وَلَقَدْ
		warnings	النَّذْرُ	Of Pharaoh	فِرْعَوْنَ

Translit	Wa Laqad Jā'a 'Āla Fir'awna An-Nudhuru				
AhmedAli	اور البتہ فرعون کے خاندان کے پاس بھی ڈرانے والے آئے تھے				
Jalandhry	اور قوم فرعون کے پاس بھی ڈر سنانے والے آئے				
YusufAli	To the people of Pharaoh, too, aforetime came Warners (from Allah).				
M.Khan	And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsa (Moses) and Hârûn (Aaron)].				
Pickthal	And warnings came in truth unto the house of Pharaoh				
Shakir	And certainly the warning came to Firon's people.				

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ ﴿٤٢﴾

All (every one thereof)	كُلِّهَا	Our Signs	بِآيَاتِنَا	(they) denied	كَذَّبُوا
Of All-Mighty	عَزِيزٌ	With a Seizure	أَخَذَ	So We seized them	فَأَخَذْنَاهُمْ

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				All-Capable to carry out what He wills	مُقْتَدِرٌ
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Translit	<i>Kadhhabū Bi'āyātina Kullihā Fa'akhdhnāhum 'Akhdha 'Azīzin Muqtadīrin</i>				
AhmedAli	انہوں نے ہماری سب نشانیوں کو جھٹلایا پھر ہم نے انہیں بڑی زبردست پکڑ سے پکڑا				
Jalandhry	انہوں نے ہماری تمام نشانیوں کو جھٹلایا تو ہم نے ان کو اس طرح پکڑ لیا جس طرح ایک قوی اور غالب شخص پکڑ لیتا ہے				
YusufAli	The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One exalted in Power able to carry out His Will.				
M.Khan	(They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).				
Pickthal	Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.				
Shakir	They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.				

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿43﴾

Than	مِنْ	Better	خَيْرٌ	Are your disbelievers	أَكْفَارُكُمْ
Have you	لَكُمْ	Or	أَمْ	These	أُولَئِكُمْ
The Divine Scriptures	الزُّبُرِ	In	فِي	An immunity	بَرَاءَةٌ

Translit	<i>'Akuffārukum Khayrun Min 'Ūla'ikum 'Am Lakum Barā'atun Fī Az-Zuburi</i>				
AhmedAli	کیا تمہارے منکران لوگوں سے اچھے ہیں یا تمہارے لیے کتابوں میں نجات لکھی ہے				
Jalandhry	(اے اہل عرب) کیا تمہارے کافران لوگوں سے بہتر ہیں یا تمہارے لیے (پہلی) کتابوں میں کوئی فارغ نخلی لکھ دی گئی ہے				
YusufAli	Are your Unbelievers, (O Quraish) better than they? or have ye an immunity in the Sacred Books?				
M.Khan	Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lut (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?				
Pickthal	Are your disbelievers better than those, or have ye some immunity in the scriptures?				
Shakir	Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?				

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ ﴿44﴾

We are	نَحْنُ	Do they say	يَقُولُونَ	Or	أَمْ
		And we shall be victorious	مُنْتَصِرُونَ	A great multitude	جَمِيعٌ

Translit	<i>'Am Yaqūlūna Nahnu Jamī'un Muntaṣīrun</i>				
AhmedAli	کیا وہ یہ کہتے ہیں کہ ہم زبردست جماعت ہیں				
Jalandhry	کیا یہ لوگ کہتے ہیں کہ ہماری جماعت بڑی مضبوط ہے				
YusufAli	Or do they say: "We acting together can defend ourselves"?				
M.Khan	Or say they: "We are a great multitude, victorious.?"				

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Pickthal	Or say they: We are a host victorious?
Shakir	Or do they say: We are a host allied together to help each other?

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

And they will show	(their) multitude	Will be put to flight
		(their) backs

Translit	Sayuhzamu Al-Jam`u Wa Yuwallūna Ad-Dubura
AhmedAli	عقوبت یہ جماعت بھی شکست کھائے گی اور پیٹھ پھیر کر بھاگیں گے
Jalandhry	عقوبت یہ جماعت شکست کھائے گی اور یہ لوگ پیٹھ پھیر کر بھاگ جائیں گے
YusufAli	Soon will their multitude be put to flight, and they will show their backs.
M.Khan	Their multitude will be put to flight, and they will show their backs.
Pickthal	The hosts will all be routed and will turn and flee.
Shakir	Soon shall the hosts be routed, and they shall turn (their) backs.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ وَأَمَرٌ ﴿٤٦﴾

Their appointed time	مَوْعِدُهُمْ	The Hour is	السَّاعَةُ	Nay, but	بَلِ
And more bitter	وَأَمَرٌ	Will be more grievous	أَذْهَىٰ	And the Hour	وَالسَّاعَةُ

Translit	Bali As-Sā`atu Maw`iduhum Wa As-Sā`atu 'Ad/hā Wa 'Amarru
AhmedAli	بلکہ قیامت ان کے وعدے کا وقت ہے اور قیامت زیادہ دہشت ناک اور تلخ تر ہے
Jalandhry	ان کے وعدے کا وقت تو قیامت ہے اور قیامت بڑی سخت اور ہمت تلخ ہے
YusufAli	Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be Most grievous and most bitter.
M.Khan	Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
Pickthal	Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).
Shakir	Nay, the hour is their promised time, and the hour shall be most grievous and bitter.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

(are) in	فِي	The criminals	الْمُجْرِمِينَ	Verily	إِنَّ
		And will burn	وَسُعُرٍ	Error	ضَلَالٍ

Translit	'Inna Al-Mujrimīna Fī Ḍalālin Wa Su`urin
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AhmedAli	بے شک مجرم گمراہی اور بخون میں ہیں
Jalandhry	بے شک گنہگار لوگ گمراہی اور دیوانگی میں (بتلا) ہیں
YusufAli	Truly those in sin are the ones straying in mind, and mad.
M.Khan	Verily, the Mujrimûn (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
Pickthal	Lo! the guilty are in error and madness.
Shakir	Surely the guilty are in error and distress.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿48﴾

In	فِي	They will be dragged	يُسْحَبُونَ	The Day	يَوْمَ
Their faces	وُجُوهِهِمْ	On	عَلَىٰ	The Fire	النَّارِ
Of Hell	سَقَرَ	Touch	مَسَّ	Taste you	ذُوقُوا

Translit	Yawma Yushabūna Fī An-Nāri `Alā Wujūhihim Dhūqū Massa Saqara
AhmedAli	جس دن اپنے منہ کے بل دوزخ میں کھینچے جائیں گے (کہا جائے گا) آگ لگنے کا مزہ چکھو
Jalandhry	اس روز منہ کے بل دوزخ میں کھینچے جائیں گے اب آگ کا مزہ چکھو
YusufAli	The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"
M.Khan	The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"
Pickthal	On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.
Shakir	On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿49﴾

We have created	خَلَقْنَاهُ	Things	شَيْءٍ	Al	كُلَّ
				With divine preordainments (measures)	بِقَدَرٍ

Translit	'Innā Kulla Shay'in Khalaqnāhu Biqadarin
AhmedAli	بے شک ہم نے ہر چیز انداز سے بنائی ہے
Jalandhry	ہم نے ہر چیز اندازہ مقرر کے ساتھ پیدا کی ہے
YusufAli	Verily, all things have We created in proportion and measure.
M.Khan	Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfūz).
Pickthal	Lo! We have created every thing by measure.
Shakir	Surely We have created everything according to a measure.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿50﴾

But	إِلَّا	Our commandments is	أَمْرُنَا	And not	وَمَا
Of an eye	بِالْبَصَرِ	As the twinkling	كَلَمْحٍ	One	وَاحِدَةٌ

Translit	Wa Mā 'Amrunā 'Illā Wāḥidatun Kalamḥin Bil-Baṣari				
AhmedAli	اور ہمارا حکم تو ایک ہی بات ہوتی ہے جیسا کہ پلک جھپکنا				
Jalandhry	اور ہمارا حکم تو آنکھ کے جھپکنے کی طرح ایک بات ہوتی ہے				
YusufAli	And Our command is but a single (Act) like the twinkling of an eye.				
M.Khan	And Our Commandment is but one, as the twinkling of an eye.				
Pickthal	And Our commandment is but one (commandment), as the twinkling of an eye.				
Shakir	And Our command is but one, as the twinkling of an eye.				

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿51﴾

Your likes	أَشْيَاعَكُمْ	We have destroyed	أَهْلَكْنَا	And indeed	وَلَقَدْ
That will remember	مُدَكِّرٍ	Any	مِنْ	Then is there	فَهَلْ

Translit	Wa Laqad 'Ahlaknā 'Ashyā'akum Fahal Min Muddakirin				
AhmedAli	اور اللہ نے ہم تمہارے جیسوں کو غارت کر چکے ہیں پھر کیا کوئی سمجھنے والا ہے				
Jalandhry	اور ہم تمہارے ہم مذہبوں کو ہلاک کر چکے ہیں تو کوئی ہے کہ سوچے سمجھے؟				
YusufAli	And (oft) in the past, have We destroyed gangs like unto you: Then is there any that will receive admonition?				
M.Khan	And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?				
Pickthal	And verily We have destroyed your fellows; but is there any that remembereth?				
Shakir	And certainly We have already destroyed the likes of you, but is there anyone who will mind?				

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿52﴾

They have done	فَعَلُوهُ	And everthing	شَيْءٍ	And each	وَكُلُّ
		records	الزُّبُرِ	(is noted) in	فِي

Translit	Wa Kullu Shay'in Fa'alūhu Fī Az-Zuburi				
AhmedAli	اور پھر جو کچھ بھی انہوں نے کیا ہے وہ اعمال ناموں میں مودود ہے				
Jalandhry	اور جو کچھ انہوں نے کیا، (ان کے) اعمال ناموں میں (مندرج) ہے				
YusufAli	All that they do is noted in (their) Books (of Deeds):				
M.Khan	And everything they have done is noted in (their) Records (of deeds).				

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سورة القمر

Pickthal	And every thing they did is in the scriptures,
Shakir	And everything they have done is in the writings.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَقَرٌّ ﴿53﴾

And big		Small		And everything	
				Is written	

Translit	Wa Kullu Ṣaghīrin Wa Kabīrin Mustatarrun
AhmedAli	اور ہر چھوٹا اور بڑا کام لکھا ہوا ہے
Jalandhry	(یعنی) ہر چھوٹا اور بڑا کام لکھ دیا گیا ہے
YusufAli	Every matter, small and great, is on record.
M.Khan	And everything, small and big, is written down (in Al-Lauh Al-Mahfûz already beforehand i.e. before it befalls, or is done by its doer: الإیمان بالقدر) (See the Qur'ân V.57:22 and its footnote).
Pickthal	And every small and great thing is recorded.
Shakir	And everything small and great is written down.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿54﴾

(will be) in	في	The pious	الْمُتَّقِينَ	Verily	إِنَّ
		And Rivers (paradise)	وَنَهَرٍ	(the midst of) Gardens	جَنَّاتٍ

Translit	'Inna Al-Muttaqīna Fī Jannātin Wa Naharin
AhmedAli	بے شک پرہیزگار باغوں اور نہروں میں ہوں گے
Jalandhry	جو پرہیزگار ہیں وہ باغوں اور نہروں میں ہوں گے
YusufAli	As to the Righteous, they will be in the midst of Gardens and Rivers.
M.Khan	Verily, The Muttaqûn (the pious - see V.2:2), will be in the midst of Gardens and Rivers (Paradise).
Pickthal	Lo! the righteous will dwell among gardens and rivers,
Shakir	Surely those who guard (against evil) shall be in gardens and rivers,

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿55﴾

Of the (Paradise)	صِدْقٍ	A seat	مَقْعَدٍ	In	فِي
omnipotent	مُقْتَدِرٍ	A King	مَلِكٍ	Near	عِنْدَ

Translit	Fī Maq`adi Ṣidqin `Inda Malīkin Muqtadirin
AhmedAli	عزت کے مقام میں قادر مطلق بادشاہ کے حضور میں

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سورة القمر

Jalandhry	(یعنی) پاک مقام میں ہر طرح کی قدرت رکھنے والے بادشاہ کی بارگاہ میں
YusufAli	In an Assembly of Truth in the Presence of a Sovereign Omnipotent.
M.Khan	In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh the one, the All-Blessed, the Most High, the Owner of Majesty and Honour).
Pickthal	Firmly established in the favour of a Mighty King.
Shakir	In the seat of honor with a most Powerful King.